AN ADVERTISEMENT from a French Gentleman, touching the intention and meaning which those of the house of Guise haue in their late leuying of forces and Armes in the Realme of France:

Written as an answere to a certaine Declaration published in the name of the Cardinal of Burbon.

Anno 1585.

Iune.

AN ADVERTISEMENT

from a French Gentleman, touching the intention and meaning which those of the house of Guise have in their late levying of forces and Armes in the Realme of France:

Written as an answere to a certaine Declaration published in the name of the Cardinal of Burbon.

Anno 1585.

Imp.

An Aduertiſement of a certaine French Gentleman, touching the meaning and intention, which thoſe of the houſe of Guiſe haue in their late leuying of Armes in the Realme of Fraunce.

1585.

NEVER was there wanting vnto euill ſubiectes pretence to take Armes againſt their princes, and neuer alſo was there wanting to Princes meanes to bee reuenged of ſuch ſubiects: For God that maketh Princes, and appointeth them ouer peoples and nations, taketh their cauſe into his hands, and findeth himſelfe offended and hurt in their perſons. God which ſeeth ỳ hearts, knoweth all colours and pretences, and hath skill to diſtinguiſh and ſort them out from true cauſes. Nothing prouoketh him more, then the abuſe of his name alleaged in vaine, & without warrãt: he puniſheth nothing more then hypocriſie, treaſon, & confuſion diſguiſed and cloked with the

faire names of fayth, religion and iuſtice.

At this preſent, when as we ſee theſe troubles and alterations ariſing in this Realme, it behoueth euery ſubiect of this Realme of France to be circumſpect and to take heede, that they be not led to any euil by any colour or apparance whatſoeuer which may bee caſt before them. Let vs therefore call to mynde thinges which are paſt, and thereunto compare and apply things preſent: ſo ſhall we ſee whence theſe troubles proceede, we ſhall alſo foreſee whereunto they tend, and ſo ſhall we eaſily iudge what iſſue wee may expect of them in tyme to come.

It is a thing notoriouſly knowen in this Realme, that thoſe of the houſe of *Guiſe* giue out and pretend that they be deſcended of the race of *Charlemaigne*, and by this title pretend that the kingdome appertaineth vnto thē. The petigrees which they haue not long ſince falſified, the declarations which they haue diſperſed from hand to hand, and many other their like practiſes doe witneſſe this ſufficiently: But eſpecially, not to looke too farre back, this appeareth by the volume which they

cauſed to be printed at Paris foure or fiue yeeres ſince, written by one *De Roſiers*, Archdeacon of Thowl. In which, by allegations vntruely ſuggeſted, counterfeited and drawen beyond and againſt the true ſence, ỹ ſaid *De Roſiers* laboreth to prooue that thoſe of this houſe are deſcended fró *Pharamond*, and from line to line continued to thoſe which are now liuing, intending therby to inſinuate that this Crowne pertained vnto thé, before *Capet*, *Charles*, and *Merone* were euer called thereunto. This booke was then commonly ſold at Paris, and ſo through all France: & comming to the kings knowledge, *Monſieur Brulart* now Preſident of the Inqueſts, was ſent to Thowl with Commiſſion to proceed againſt the authour, which hee did according to lawe: but by the kings mercy hee obtained pardon, neuertheleſſe was adiudged to make a ſolemne ſubmiſſion and amendes in open preſence, to confeſſe himſelfe guiltie of treaſon, and to retract by ſome contrary writing that which he had done.

It was alwayes well knowen to thoſe of this houſe, that as long as this realme

remained vnited and in peace, it would be very hard for them to attaine vnto their purpose, and therefore haue they sought to continue it in troubles. And so long as they could winne this point, what miseries soeuer the warre did bring vpon the poore people, or confusion into the state, they neuer seemed at all thereat to bee mooued, nor gaue any signe or semblance to be touched or grieued therewith. And the reason was, because the blood of France was by this meanes shed & spent, and they minded to make their profite of this weakenesse, beyng at that tyme the chiefe instruments of the miserie of the people, & making account that the more the same did growe vpon the people, the better occasion they should one day haue to vse it for a meanes of their innouations, hauing withall gotten both the forces and authoritie into their hands, wherwith they might gayne credit and power amongst men: and in this maner by degrees haue they laied the foundation of their greatnesse vpon our ruines, whilest the warre by litle and litle proceeded on, corrupting the mindes of men, and sup-

planting

planting their allegiaunce, acquaintyng them with following of partialities and factions, and ſo making them fitter for any alterations and changes, agaynſt the tyme that ſhould ſeeme beſt for their purpoſe.

The pretence of religion ſerued them for an occaſion to entertaine theſe ciuill warres, and no heede was taken at the firſt, how vnder this goodly title they abuſed the deuotion of our princes, and the zeale of our nation to their purpoſes, and how this was but a pretence & not a true cauſe: who ſo euer knew the Cardinal of Lorraine vncle to theſe that now are, will make ſmall doubt thereof. For whileſt he kindled fire at the fower corners of this realme, putting all in combuſtion vnder a colour of feruencie of this pretended zeale of religion, hee doubted not to declare to the princes of Germany that hee was of their confeſſion, and that his meaning was to bring it into Fraunce: and, to gratifie them, cauſed his nephewes to bee brought vp and inſtructed in the confeſſion of Ausburge, & then let ſpeaches fall amongſt his familiar friends, that if thoſe

of

of the reformed religion had not accounted and made those of his house as enemies and parties, there had bene good meanes to haue made some friendly composition and agreement concernyng the difference which was for religion.

In the end it was found by the wisdom of our Princes, after all extremities had bene assaied, that religion woulde not be planted nor taught by armes: that force might in deede breede hypocrites, but not Christians: that the warres, as mothers of all corruption, in steade of driuing out a contrary religion, did bring in Atheisme: & especially, that these persons which so earnestly gaue counsell to make warre for religion, were no more religious then others, but that they were like cunning Barbers, which tooke a course to keepe the wounde greene, and to drawe the cure in length for their owne profite, and that there was apparant daunger, least in time they should verifie the prophecie of king *Francis* the great, vttered in these wordes, *That those of the house of* Guise, *would strippe his children into their doublets, and his poore people to their shirtes.*

And

And in deede it was obſerued by certaine Catholikes, that on S. Bartholomews day of the Maſſacre in Paris, after they had induced the late king *Charles* to deſtroy thoſe of the Religion, they were content vnder this ſhadowe to diſpatch the particular enemies of their houſe, and to reuenge their priuate quarels: yea, they ſhewed them ſelues milde and pitifull in all the places of their gouernments, and ſo euery way made their profite of the rigour and ſeueritie of that Prince, who by the ſharpneſſe of his witte coulde right well finde it out at length.

It is known alſo, that the king that now reigneth, employed his yong yeeres with all the proſperous and fortunate ſucceſſe that could be wiſhed, to ſuppreſſe thoſe of the contrary religion, and afterwardes comming to the crowne, for a while continued all the former rigorous maners of proceeding, till he found that it lay not in forces to ſubdue and quiet the conſciences of men, & that in ſeeking to roote out one part of his people, he did ouerthrowe and bring to ruine his whole realme and ſtate. Hee reſolued therefore after the example

ample of many great princes and ſtates his neighbours rounde about him which he had ſeene, to ende the troubles of his realme by a good peace, permitting euery man to liue according to his cõſcience, vntill ſuch time as by a good and generall Councill ſome order might be taken therin. In the meane while, he determined to trauell to reduce the Cleargie to their ancient order, to beſtow the places and dignities of the Church vpon perſons ſufficient and carefull in their charges as much as he might, and knowing of what force the example of a Prince is in all things, he endeuoured to frame himſelf as a paterne of deuotion to his Court, his Princes and Nobilitie, eſteeming this to be the onely true & lawfull meanes, ordeined of God, and practiſed by the wiſeſt princes for the reuniting of the Church, and reducing of mens conſciences.

But ſcarcely had his Maieſtie made the peace which was concluded about the ende of the yeere 1577, and ſhewed ſome deſire in himſelfe to continue it, and no more vnprofitably to bende his forces againſt the forces of his ſubiectes, but theſe

men

men seeing therby their meanes cut from them to aduance their authority by warre and armes, bethought themselues of new attemptes, and made it appeare that the ciuill warres were to them a commoditie and vantage, that is to say, that our pulling downe was their building: And therefore, when as religion serued not their turne, they aduised to trouble ẏ state vnder another pretence.

Then they did finde meanes to solicite sundrie prouinces of this realme to rebellion by certaine men of their faction, setting before them the oppression of the Cleargie, but not telling them that the warres which they had kindled and nourished were the cause thereof, and that the late Cardinal of Lorraine their vncle was hee that first had propounded & procured the increase of the accustomed tenthes, and the sale and alienation of part of the Temporalties of the Spiritualtie: whereupon hee got at Rome the name of the scourge of the French Church. They alledged the decay and disgrace of the Nobilitie, not telling them that those of their house, during the time they were in autho-

authoritie, had kept downe and discountenanced as much as in them lay, euen the Princes of the blood, presuming themselues to be called the chiefe persons of all the Nobilitie: And the decay of the Nobilitie can not or ought to be ascribed but to the authours of the ciuill warres, and so likewise the embasing of all places, offices and dignities belonging to that calling, for as much as he that bringeth in ciuill warre into a state, bringeth in by the same gate confusiō into all roomes & callings, which it is not possible afterwards sudainly to redresse and reduce at once: They propounded the raising of taxes and inuentions of new exactions and impositions vpon the poore people, but added not that the warre alwaies causeth newe charges to Princes and to the people consequently, and that the only meanes to relieue them, was to suffer the peace to continue. For the people coulde not yet haue any feeling of the goodnes of their Prince, because when hee was but newly gotten foorth of one warre, he entred into newe trouble, & so hoping to haue ease at their Princes hand, it was found that the reme-

die

die grew worse then the first sore: yea, on the contrary side, this did take from the Prince the meanes to disburden his people, considering especially that ten yeeres of impositions are not so chargeable vnto the people as one yeeres warre, and tenne yeeres of warre well ordered do them not that domage as one yere of ciuill sedition, such as they thought to stir vp vnder this pretence.

Then, in their aduertisements sent abroade, they made no mention of Religion. This zeale of theirs, vnder which they shrowded themselues before and since, came not then in sight: but contrarywise, they treated with those of the contrary Religion (as all men knowe) to winne them to take their partes: they assured them of their exercises according to the Edicts, and more then the Edicts if neede were: They negotiated in Germany, by name, with Duke *Casimire*, aswel to make him enter into this association, as also by him to induce those of the contrary Religion, and to become vnto them as a suretie of their faith and promise which they gaue to doe nothing to their preiudice:

yea,

yea, and they further offered him Townes in their gouernements for counterpledges of the faith which they vſed, and gaue vnto him in their owne name. And perhaps, things at that time had paſſed further on, if thoſe of the Religion woulde haue hearkened thereunto.

The King alſo by his wiſedome coulde well diuerte and put backe this deſſeigne: he ſawe wherein they were grieued, and being vnwilling to ſuffer that their particular diſcontentments ſhoulde hurt the people, yeelded vnto them ſo farre, as to aſſaye to content them. Then called hee them neere vnto him, did them honour, gaue them occaſion to hope well at his handes, yea, and beſtowed rewardes vpon them, and appointed aſſignations of ſo much as was due, which they demaunded and accepted vpon certaine Edictes and Ordinaunces of newe impoſitions which were then eſtabliſhed: ſo that the ſame windes which had aſſembled and gathered the cloude of their diſcontentments, blewe the ſame ouer and diſperſed it. Eaſely then they forgot the Clergie, the Nobilitie, and the People. And when

the

the Deputies of the Prouinces which before they would haue ſtirred to rebellion, came to the Court, hardly woulde they ſeeme to looke on them or knowe them: yea, they were priuie & aſſiſted in Councill at the making and publiſhing of many Edicts, which the King ſithe hath diſanulled and aboliſhed, vpon informations made vnto him what great charge they brought vpon the people: And neuer was it heard that they euer ſpake one worde to the King, either priuately or in Councill, or other open aſſembly, for the eaſe and vnburthening of his ſubiects. Whereupon it came to paſſe, that they of beſt iudgement in the ſaid Prouinces, founde that it was not the ill gouernement (if any were) wherewith they of the houſe of *Guiſe* were in trothe offended, but onely that they had not ſuch parte and intereſt in the eſtates as they thought appertained vnto them, being readier without doubt to abuſe the ſame, whenſoeuer they ſhould get it into their handes, then thoſe againſt whom they pretended to forme ſuch complaints vnder the name of the people.

That

That which ſince hath chiefely grieued their minde, is that they haue ſeene the peace to continewe, that they haue ſeene the King bent to eſtabliſh it more and more, and by meanes thereof to reforme the abuſes which be crept into the offices of the Church, to reſtore the Nobilitie to their auncient places and reputation, and to eaſe his poore people of ſuch impoſitions and taxes, which had vndone them, and were euils for the moſt part brought in by the continuance of warres, and conſequently, not to be remedied but by the continuance of peace.

Nowe, after it had pleaſed God to call out of this world *Monſieur* the Kings brother, they thought that the ſeaſon was come wherein they ought to aſſay to put in practiſe their former olde deuiſes: And ſo accordingly they began by and by to ſet on foote againe their practiſes, aſwell within as without the Realme, with ſuch neighbours eſpecially as alwaies haue bin moſt ſuſpected and dangerous to this Crowne: Complotting together that it was neceſſarie for them at this time to bee in armes whatſoeuer came of it, to theend

to

to make a way and preparatiue for that change which they ſeeke to bring into this State. And this and none other is the cauſe, for which wee ſee that nowe they haue put themſelues in fielde, whatſoeuer faire pretence they haue made to entangle men of all ſortes in the ſame crime: for it is neither charitable nor reaſonable to ſuſpect that they haue the ſame meaning and drift as they of the houſe of *Guiſe* haue.

And will you ſee a plaine proofe that they knowe not well howe to couer this their enterpriſe againſt the State? They haue made certaine proteſtations vpon their firſt taking of armes, the vntrothes whereof may appeare by the contradictions conteyned in the ſame. In one of them they haue ſworne to the extirpation of the contrary Religion: in ſome other they ſpeake nothing of it. If zeale moue them, howe is this zeale ſo ſoone forgotten? In one they will that the King name a ſucceſſor to his crowne and kingdome: In another they leaue this Article cleane out. If they haue ſuch care of the Catholike Church, if they feare ſo much that

any inconuenience will happen vnto it after the death of the King, howe chance they kept this out of their penne? In another they make themselues protectors of the Church and of the people, and vse other pretexts: Wherefore who seeth not in these diuersities, that they cannot tell on what ground to stand? In these vncertainties of these protestations there cannot be but an vncertaintie of conscience. Surely they be but speaches of men that cannot tell wherewith to giue colour to their ill intention, which thinke to couer one vntrothe with two, & two with three, and all put together, serue but to make them lyars, and to bewray themselues to be such as in deede they are.

But they will that there shalbe but one Religion in France: It is the desire which is commonly made by all good men and Christians of the Realme. And what course is holden to bring this to passe? If force be the meanes, the great Emperour *Charles* the fifth did wel finde the weakenesse and insufficiencie thereof in matters of conscience. The King of Spaine (as Catholike as he will seeme to be) after hee had

had reduced his ſubiects of Holland and Zelande to great extremities by meanes of his forces, was yet conſtrained in the yeere 1576. to come vnto a peace, and in that peace to leaue vnto them their Religion as it was, not ſomuch as reſtoring the Catholike and Romane Religion in the ſaide Countries, nor repoſſeſſing the Eccleſiaſticall perſons of their goodes: yea, and about two yeeres ſince he offered them like conditions by the Duke of *Terra noua*, not for thoſe Countreys alone, but for others alſo. Our Kings more then all they, haue burnt, haue drowned, haue ouercome in many battayles, haue ſurpriſed in diuers ſorts, haue made ſundry attempts for the ſpace of fiftie yeeres, haue ſpared no meanes to make an ende of thoſe of the Religion in this Realme. That which was accompted chriſtiã in *Charles* the fift, that which is reputed Catholike in the King of Spaine, in the one to ſaue his ſubiects rather apperteyning vnto him by election then naturally borne, in the other to keepe ſuch Countreys which are in a maner nothing to him, in compariſon of other great Eſtates ouer which hee reigneth:

neth: why ſhould it not ſo be in like ſort vnto our king, to ſpare thoſe which nature hath put in his protection, to preſerue his whole ſtate from an ouerthrow ineuitable, eſpecially ſeeing his ſtate lately ſo flouriſhing, was by this courſe which they would recontinue, brought vnto that extremitie in which we now behold it? If they ſay that the warres haue not bene well manned and conducted, where can they lay the fault, and who are to bee blamed for it but themſelues? Haue not they and their fathers commanded in them for the moſt part? Haue they not bene arbitrators both of peace and warre? Haue they not founded (as ſeemed beſt vnto them, and as their conceit and humour led them) ſometime the charge, and ſometime the retraict? And if they will binde the king by othe to a perpetuall warre, that is to ſay, to the ruine of his poore eſtate, & this poore people which hath bin wearied ſo many yeres, to a finall deſtruction, and continuall miſerie: certainely, this is a lawe intollerable for the ſubiect to lay vpon his prince: aſſuredly, it is a manifeſt token that they beare a great de-

uotion

uotion to ſee our ouerthrowe, that by deuotion ſeeke to compell vs thereunto: yea, and to ſay more, vndoubtedly it is an argument moſt certaine, that theſe mē wil be in armes at their pleaſure, that they wil not be diſarmed, that they will burie the king either in the middeſt of their Armes, or perhappes by their Armes if they can. And oh how miſerable are we to liue vnder ſuch an inſolencie? how vnhappy are we (if their enterpriſes take place) which ſhall ſuruiue our Prince and his blood, and behold the calamities of our deſolate coūtrey, and ouerthrowe of the lawes of this Eſtate?

But it will be ſayd, that it were pitie to ſee this Realme after the Kings death, in the handes of an heretike. They are (no doubt) good Tutors: but let vs ſee the order which they take for it. Our King is yong, and (thankes be to God) in health: they will haue him to name a ſucceſſour, nay, they name one to his hand: For they ſet vp in Armes the Cardinal of Bourbon, a good Prince of himſelfe, who perceiueth not the Tragedie that they play, cauſing him to take vpon him the qualitie of the

principall prince of the blood, and heire apparant to the Crowne. But what kinde of monſtrous conceit is this? If this bee a matter of ſo great importance, & ſo much to be feared for the maintenance of the Catholike church: to whom ought they rather to addreſſe themſelues, then to our King, a Prince moſt Chriſtian, a Prince moſt deuout, a Prince (if any bee in the world) zealous in his religion? On whom ought they leſſe to caſt their eye, if they meant that which they pretend, then vpon the Cardinal of Bourbon, a Prince ſtricken in yeres, a Prince impotent and declining to his graue, I may ſay further, a Prince that by courſe of nature they cannot once thinke to be likely to ouerliue the King, if ſo be they haue not limited the terme of his life, or if they haue not ſet downe and concluded the time of his death? Shall they that haue al their life time made ſport of religion, ſhew vnto our king the way of conſcience? Shall they of Lorraine teach Frenchmen the zeale and loue of their countrey? Shall Princes ſtrangers interprete our lawes, order and rule our debates? Shall they be arbitrators or iudges

ouer

ouer the princes of the blood royall touching the degrees & proximitie of blood? Who ſeeth not here (the Lord open the eyes of the ſayd Cardinal) that they onely pretend to haue hired or borowed him to play the king vpon a ſtage, it may be ſome halfe yeere, till their partie ſhal be ſufficiently prouided for? who ſeeth not that they minde not him, although they ſpeake of him, but intend themſelues? When as they name vnto a king of thirtie three yeeres of age, a ſucceſſor paſt three ſkore: when as they will ſupply the default of heires which they alleage againſt our King, by a manlineſſe and habilitie of the Cardinall, who hath already paſſed the dangerous yeere of threeſcore and three: and for the naming of a ſucceſſor vnto the King, to leuie Armes, and as it were to ſet their feete vpon his throte, to ſeaze his places and holdes, and to abuſe the authoritie they haue from him againſt him, and (which is more) to receiue and diſtribute the money of the king of Spaine, to call and bring in the Spaniſh forces into this Realme: Surely I ſay (let my Lorde the Cardinall pardon me in that I ſpeake it) if

he

he ſeeth not this yet, he is to bee accounted ſtarke blinde. For this is truely to profeſſe that they be no more French, but to haue ſolde the Realme to the King of Spayne, and to haue caſt lots for our garments: for the obtaining whereof, ſeeyng they finde themſelues too weake to compaſſe and hold all alone, they will deuide the ſtake with Spaine, they ſel vs vnto him, and vnder a ſhadowe of libertie expoſe vs to the ſpoyle.

Let vs iudge aright of this conſpiracie, whether it can come from any other but from Spayne. It is knowen that the Duke of *Guiſe* is in debt more then his habilitie can anſwer, and notwithſtanding he hath of late diſtributed great ſummes of money through this Realme, and all in Piſtolets, yea, and hath ſent ſome where they were not demaunded. From whence can this great treaſure come, conſidering what coyne it is? And by whom can theſe troubles be mooued, but from & by the counſell of Spayne? He was to be aſſiſted with the forces of the Prince of Parma, from whom hee ſhould haue receiued Lance-knights and certaine companies of horſemen,

men, but God hath prouided otherwiſe ſithe againſt their hope. And who is the prince of Parma, but the head and directer in theſe partes of all the deſſeignes of Spaine? The Duke of *Guiſe* hath ſent his children beyond the mountaines, and the Duke of Sauoy hath lately married a daughter of Spaine. To what ende, if it be not to haue them kept as hoſtages for the money which he hath receiued, and holden as pledges for the promiſes which he hath made? He hath demaunded alſo, that the towne of Cambrey ſhould be reſtored into the ſame ſtate, as it was before it receiued *Monſieur* the Kings late brother. Cambrey an Imperiall towne, but violently vſurped by the king of Spayne: Cambrey the onely remaine of ſo deare & chargeable trauailes of a ſonne and brother of France: Cambrey beſides, a rampier of France on the ſide where it is leaſt fortified againſt the ſtrength & puiſſance of Spayne: who can be ignorant hereof? who can doubt, but that vnder theſe Frēch habites, they couer and ſhrowd Spaniſh hearts? Ioyne hereunto the ſecret meetings and communications had betweene

the

the Duke of *Guiſe* and the Prince of Parma, the familiar cõferences with the Embaſſadours of Spaine, the goings to and fro of *Don Gionan Bardactim* to the biſhop of Comminges baſtard of *Lanſacke*, and infinite other like practiſes. Who can then doubt, but that the army of theſe conſpirators is at the commaundement of the king of Spaine? So as I doubt not, but that yer long we ſhall ſee their Squadrons diſperſed, and the Enſeigns folded vp, when as ſuch of their company ẏ cary noble mindes and are true French men, being now caried away for enuy and priuate reſpects, or otherwiſe allured and ſeduced by falſe ſuggeſtions ſhall bethinke themſelues better, and call to minde that they are true Frenchmen, and ſhall haue conſidered how monſtrous and vnnaturall a thing it is and woulde bee alwayes thought for a Frenchman to beare Armes agaynſt France, eſpecially againſt France for the ſeruice of Spayne.

But theſe men will not come vnder the obedience of an Hereticke Prince, and thereupon adde that the Frenche ſubiects otherwiſe ſweare no allegiance vnto their

King,

King, but conditionally to maintaine the Catholike, Apoſtolike, and Romiſh Church. This is a dangerous propoſition, which ſauoureth much of the auncient depoſing of *Chilpericke* to place *Pepin*, vnder colour that the Church had not bin wel by him defended againſt the Saraſens. But the Lord will, I truſt, giue mercie and power vnto our King, well and long to maintaine and defende his place otherwiſe. But what then? If he hap to die, or rather let vs ſay, if they ſhall procure his death as they are in hope, their meaning is neuer to endure that the King of Nauarre whom they hold for an Hereticke, ſhould come to ſucceede in this Eſtate, as in their conſcience (howſoeuer they diſguiſe) they know he ought in right to do. The King of Nauarre, beſides the right and intereſt which hee hath by nature, hath alſo wit inough to conſider, howe much in this time the life of the King is neceſſarie and profitable for him: And therefore it behooueth him to ſtand vpon his defence in this point. The King of Nauarre may anſwere them, that he hath bin borne and brought vp in the Religion

which

which he profeſſeth, that in conſcience he cannot depart from it, without being otherwiſe inſtructed, and therefore that hee is and alwayes ſhalbe readie to receiue inſtruction from a free and lawfull Councill, and to leaue his error when it ſhalbe prooued vnto him. But if they wil require, that without inſtruction, for hope or loſſe of a Crowne, hee change and ſhift vpon the ſudden from one profeſſion to another: what demande they of him, but inconſtancie, infidelitie and hypocriſie, and not to make him capable to be a King, but rather vnworthy of a kingdome? If he offer himſelfe to them to be better taught, and if hee be readie to yeelde to trueth when he ſhalbe ſo dealt with: where finde they in the auncient Canons, that this obedience, or this ſubmiſſion is called an hereſie? Euery error (ſay the Canons) is not by and by to be holden for an hereſie: for hereſie is an error of importance, an error in the groundes of our faith, and in the Articles of our ſaluation. Nowe the King of Nauarre may ſay vnto them, that he is a Chriſtian, he beleeueth his ſaluation to be one onely in Ieſus Chriſt, that hee holdeth

holdeth and reuerenceth his worde as the infallible rule of trueth, that he beleeueth the Creedes of the Church, that he receiueth the generall Councils which were held in the beginning of the ſaid Church, that he condemneth all hereſies condemned by the ſame Councils, that hee ſubmitteth himſelfe euen at this preſent to a generall Councill duely called, and lawfully held, and ſo can there be no hereſie in him, to ſpeake duely and aright: For hee beleeueth, as in the beginning of the Church men did beleeue. Schiſme alſo there is none: for Schiſme preſuppoſeth a diuiſion, a rent and departure aſunder. Nowe let them holde a good Councill, and if there be cauſe, they ſhall ſee him readie to reconcile himſelfe. This may be further ſaide, that euery man (as the Canons teach) which holdeth an hereſie, is not by and by an heretike: the name of an heretike preſuppoſeth an ambition and newfangledneſſe, a ſelfe wil and waywardneſſe againſt ſuch Religion and reaſon, which is taught and plainely prooued and ſet downe. And hereby euery man may iudge, whether the King of

Nauarre

Nauarre be carried with ambition in this matter or no: For as ſaith the Lawyer, *Cui bono?* what profite can ariſe vnto him thereby? Such ambition is incident vnto a Doctor of Diuinitie, and not to a Prince: ſuch contumacie is incident to a Clerke and Schooleman, and not to the ſimplicitie of one which is taught by another. If he were mooued with ambition, it were more profitable for him to be ambitious of the fauour of the king, of the loue of all the Catholikes in this realme, and of the deſire & good liking of the greateſt Princes in Chriſtendome abroade, by a chaunging vpon the ſodaine of his religion. But he is mooued with conſcience, it is conſcience that maketh him ſet a ſide all other conſiderations which might be more for his aduantage, aſſuring him ſelfe that hee hath not to doe with a people which liketh or deſireth a prince faithleſſe and vntrue to God and his owne conſcience, but only contented to accept of ſuch a one as is peaceable, capable of reaſon, ready and willing to learne better, and doe better when hee ſhall be better inſtructed. The lawe of this kingdome and ſtate diſableth

not

not any perſon for cauſe of religion, to inherite that which in the right or Collaterall line may deſcend and appertaine vnto him: and is there not the ſame reaſon for a Prince? The lawe admitteth to the adminiſtration and exerciſe of all other offices and places indifferently, both of the one and the other: and why not then to the dignitie Regall? The lawe permitteth vnto euery man the exerciſe of his religion, and excludeth no man: wherefore then ſhall the prince be put from the priuiledge which a prince graunteth? Wherefore ſhoulde he alone be a ſlaue in conſcience in that which he holdeth moſt pretious, he, I ſay, which graunteth ſuch a libertie vnto all others? When I ſpeake of the lawe, I meane the law of this Crowne and State: It is the lawe, by which onely we liue, and are to liue in peace, & thereby may be able to reduce this eſtate to her firſt paterne, and raiſe vp and preſerue it from miſerie: It is the lawe approoued by the States of the whole Realme, holden at Orleans, which was an aſſembly not forced, not laboured, nor before hand combined by the plots and practiſes of thoſe

which nowe trouble vs: I ſay more, they were Eſtates ſummoned by themſelues, when as they were in the prime of al their credite, yea and at their inſtance, & which none euer ſince went about to infringe, but that we ſtraightwayes fell into ciuill warre: and when I vſe the name of ciuill warre, I comprehend vnder that worde, all ſortes of calamities and confuſions. This then is a iuſt lawe, for it is moſt neceſſarie, it is a lawe not reuocable, in reſpect of ỹ condition of this preſent eſtate: for the reuocation thereof bringeth vs againe to ruine. It is a lawe ratified, adiudged and confirmed by the othes of all the Princes, Gouernours, Lieutenants Generall, Counſellors of Eſtate, Courtes of Parliament, and other places of Iuſtice, of all the Corporations of ỹ Cities, Townes and Comminalties of this Realme, and by them which at this time vnaduiſedly preſume to be their protectors: and yet is it ſuch a lawe as referreth ỹ deciſion of matters of religion to a free Councill: and before that be had, no man in this eſtate can be ſaid to be an heretike, either ſtubborne, or ſchiſmatike. Many Emperours,

and

and *Constantine* himselfe towards his end, sundry Kings of Spaine also for many yeeres together, held erroneous opinions, and that in most important pointes of Religion: Thankes be giuen to God, that this is not the King of Nauarre his case. Is it written by any, that euer it was thought meete that these princes should be deposed? or was it euer propounded in any consultation that they should be disabled? Some Popes themselues which take vpon them to be the teachers of others, haue iustly deserued the names of heretikes and Archheretikes: for they haue beleeued amisse of Christ, yea & haue taught amisse touching his diuinitie, which is the groūd of our saluation, and foundation of our Christian faith. All Christendome was herein interessed, when as the common fountaine from whence euery man fetched water, grewe to be so corrupted and poysoned.

Let vs consider what was then done. Men had the patience solemnly to assemble a Councill, the parties were heard, instructed, receiued to amendment and repentance, and neuer were they pronoun-

ced heretikes, but in full Councill: neuer was there any thing attempted againſt their dignitie by preſumption or preuention, or by force, but at all times ſuch due circumſtances were exactly obſerued, their condemnation orderly proceeded, yea, & after the denuntiation thereof, time was giuen them to thinke of the matter, and reſpite to conuert themſelues and returne to the better ſide if they liſted.

But the danger is great (ſay they) if the King of Nauarre come to the Crowne, leaſt hee ſhould put downe the Catholike religion in this Realme. I anſwere, that it is a good while or euer hee can come thither: & this great & too too forward care taken out of ſeaſon, is but a very violent paſſion, which can not bee ſtirred vp by any Religion at all. I anſwer, that (thankes be to God) our King is in the flower of his age, if they intende no treacherie or miſchiefe vnto him, which as yet is hid from vs, and I beſeeche the Lord to preſerue him from it. I anſwere that he is not paſt hope to haue children, and that he and the Queene his wife, in reſpect of their age, may haue a whole douſen without any miracle.

miracle. I answere, that for this their pretended lacke, they haue founde a weake and seely remedie, of a Cardinall, as olde againe as the King, a Cardinall which is not married, and likely ynough to die before he can attaine thereunto, and very vnlikely to haue any issue.

And as concerning that which they alledge touching the change of Religion, which is by them so much feared, the king of Nauarre can answere them, how in the Religion which he professeth, he hath not learned to force mens consciences, howe in the greatest broyles of the ciuill warres, whē as all exercise was forbiddē to those of the reformed Religion throughout Fraunce, hee alwayes permitted the vse of the Catholike Religion vntouched in all the townes which he had vnder his power. And for proofe thereof, he desireth no other witnesses then the Clergie, priestes, and religious persons of the citie of Agen, where hee then made his most residence. Both in peace and warre he hath alwayes bene indifferently serued, aswell in places about his person, as in all other offices and charges which were in his gift and dispo-

ſition, both by the one ſort and by the other, euen in his Chamber, in his Councill, and in his gardes, and neuer hindered the aduancement of any for matter of conſcience: and ſuch as haue at any time bene acquainted with his houſe & Court, know this to be true. In that part which God hath left him of his kingdome of Nauarre, which is farre greater then his countrey of Bearne, he hath permitted the Catholike and Romane religion vnchanged, without hauing altered or innouated any thing therein, otherwyſe then hee found it at his firſt comming to the Eſtate: which his doings, men of purpoſe haue maliciouſly cõcealed, and onely pleaſed themſelues with ſlaundering and ſpeaking euil of that which hath bene done in Bearne. And cõcerning this his ſaid countrey of Bearne, foraſmuch as hee founde it reduced by the late Queene his mother, with the aſſent of the generall aſſembly of the States of that Countrey, to the Religion which he profeſſeth, he hath in trueth left it in the ſame eſtate ſtill wherein hee founde it, hauing bene ſo buſied in other affaires which haue happened vnto him,

that

that hee had no opportunitie to attempt any chaunge. Neuertheleſſe in the meane while, it is not vnknowen, that euen there hee hath moderated the former ordinances made before his time, and cleane abrogated the rigour and ſeueritie of them, and likewiſe cauſed the penſions to bee truely payde which apperteyned to the Eccleſiaſticall perſons, yea ſometime out of his owne purſe, which thing the Biſhop and other Church men that had liuing in the ſame Countrey can not denie. Beſides that, he hath alwayes offered at any time to yeelde vnto a generall aſſemblie and Parliament of his people of that Countrey, to the intẽt that they may there freelie open their mouthes, and declare vnto him what they woulde require at his hands, for the quieting of their ſoules and conſciences. And if men be ready to conſtrue and inferre the worſt to his preiudice of this, that hee hath not reſtored the Catholike and Romane religion in Bearne: why doe they make the like conſtruction to his profit of this, that he hath not abrogated it in baſe Nauarre, where hee hath the ſame power and authoritie? Surely

 hereby

hereby all persons being not addicted to their particular passions, ought to make this indifferent cõsequence of his actions in both these cases, that he hath preserued his Estates and Countreys as hee founde them, and not made any alteration in any of them, saue that hee hath mitigated the seuerity of the ordinances in Bearne, vpon hope of the better: that he is not a Prince that delighteth in innouations, or that is lightly ledde to alterations by any violent passion, either against the one Religion or the other, but leaueth thinges in such stay and termes as hee findeth them, if hee see not an euident commoditie to come by the said chaunge. And in deede, who can esteeme the King of Nauarre to bee so voyde of sound iudgement, or so much an enemie of his owne greatnesse and commoditie, that when as God and nature should cast any estate vpon him, he would then enter into a course to venture the losse or hazarde thereof by a violent maner of proceeding, both contrarie to all reason, and such as coulde not worke the effect that hee might desire, but must necessarily bring with it his owne ouerthrow

and

and fall. And therefore, who can belieue that hee which woulde not force in any wiſe his owne countrey of baſe Nauarre, which he might haue done without contradiction, will goe about to force a kingdome of Fraunce, which hee cannot attempt to doe without both looſing of it, and of himſelfe alſo? Such doubts may be conceiued by idiots, but not by men of any vnderſtanding. They themſelues that make theſe proteſtations, do not ſo themſelues, although they goe about for the ſeruing of their owne tournes, to make others to beleeue the contrary. And finally, in caſe things were brought to that point, that this were to bee feared, then ſome aſſurance might bee taken vpon doubtes which might be then conceiued, the people might demaunde it, and the Prince ought to graunt it: and in this Prince (thankes be to God) no man could euer hitherto ſee or marke either any reuenge or breach of faith.

But for them to take armes vpon them at this preſent, for a matter ſo farre off by courſe of nature and time, to preuent and put by ſtrokes which are nothing neare

vs, yea, and by the ſpace of theſe twentie or thirtie yeeres, are in all apparance not likely to come neare vs, and vnder ſo ſlender a pretence, to ſet this State on fire, to bring the Spanyarde in among vs, to our vtter ruine as much as in them may be, which are miſchiefes more aſſured & dangerous, then the euil (which they pretend) if it happened could euer doe vnto vs, is it not to giue one a Potion of Hemlocke or ſome other poyſon, to preuent a fit of an hotte Ague? bringeth it not vnto the crazed perſon a moſt aſſured death in ſteade of a medicine for no dangerous a diſeaſe? Wherefore this is a moſt manifeſt fraude and abuſe: for it is too groſſe to be taken for any ouerſight or ignorãce: It is an empoyſoning of the patient, it is a treaſon vnto this Eſtate, it is a conſpiracie againſt the King. And in caſe the King woulde name this pretended ſucceſſour, which neuertheleſſe is not likely to ſuruiue him, but onely to haue a bare title and name, and be ſatiſfied with a vaine hope: what aſſurance can the King haue of them, that they wil not, (when as occaſion ſhal ſerue their turne) be weary and rid them ſelues

of him alſo?

But I will forbeare to ſpeake any more of ỹ king of Nauarre, I truſt that he wil be able, (when neede ſhall require) to pleade his owne cauſe, and yet God graunt, that wee neuer ſee any neede thereof. Let vs conſider, if the reſt of their proteſtations cary any more trothe or apparance. They complaine of certaine yõg perſons, which they terme to poſſeſſe the King, and to get great things at his handes, to keepe backe the Princes, the auncient officers of the Crowne, and chief perſonages of the Nobilitie, without ſpeciall naming of any, howbeit euery man may ſee whome they meane, that is to ſay, the Dukes of Ioyeuſe and Eſpernon. If the King loue them, it is not a thing to be wondered at or made ſo ſtrãge: priuate perſons in choyſe of frends deſire to be free, howe muche more then ought Princes ſo to be? And if wee peruſe our hyſtories, can there be found any king of this Realme, that in ſuch ſort fauoured not ſome one or other? If the King bee bountifull towardes them, this is the effect of his good will towards them: For to loue properly is to wiſh well, and to doe well,

and

and true good will extendeth it ſelfe according to the proportion of the abilitie and power that is ioyned with it. But if they ſay he hath giuen much, & that their liking and Cenſure ought here to take place: ſurely ſeeing they are ſo good reformers, their example were much worth, if they woulde begin with the redreſſe of that poynt them ſelues. For, let them ſhew howe it is come to paſſe, that their grandfather when hee came firſt into France, had not in al aboue fiue thouſād Crownes of yeerely reuenue, and howe at this day they of that houſe haue gotten a million amongſt them: if it be not by the liberalitie & goodneſſe of our Kings, of our Kings I ſay, which haue beſtowed vpon them many high dignities, great Biſhoprickes, rich Abbeis, and ſundry the moſt profitableſt offices of this realme, of our kinges I ſay againe, whoſe purſe they had great ſkill to rifle and emptie ſo long as it was in their fingering, ſo as they haue thence had ſixe or ſeuen Millions of gold, wherewith they beene made able to compaſſe their great purchaſes. At the firſt comming of king *Charles* to the Crowne, it

was

was concluded by the assembly of the estates holden at Orleans, that these men shoulde be called to render an accounte, and to answere such excessiue giftes as they had receiued of the kinges his predecessours, and in especial from the late king *Francis* the seconde, of whose purse & perso they were masters at once. But in stead of thinking how to giue a good account, these iolie reformers bethought thẽselues of a meane howe to giue none account at all: beginning without the commaundement of the king, and contrary to the determination of the saide Estates of this Realme, to murther those of the reformed religion in the towne of Vassy: that is to say, to kindle a fire in one of the corners of the realme, which afterwardes for a long time was blowen throughout all France. Their father to keepe him selfe from account, was then the cause of our first mischieses, and nowe the sonne taketh vpon him a warre to bring in others to accoũt. And let vs consider what they say hereunto, if they meane it in earnest and dallie not or mocke not the people. Doe not all men knowe that *S. Luke* & *Do* their principall

cipall adherẽts,& ſome others,are growen riche by this kings gifts?haue they not had their handes as deepe in his Cofers, and finally helde the ſame place which others do now,whom they blame and challenge, and woulde haue brought to an account? Were it not reaſon, that they ſhoulde be firſt accomptants which were firſt parties to the receipt? let them therefore begin. Surely to ſpeake plainely, theſe men are only offended, that the fauours of ỹ Court are not powred only and continually vpon them ſelues: and for that ſome of the dewe is ſprinkled vpon others, they are ready to burſt with deſpite & enuie. Theſe men ſeeke to drawe vnto them certaine diſcontented perſons from all partes of the realme, and who ſo ſhall conſider the conditions and qualities of the ſame malcontents without paſsion, ſhall finde that they are in trothe ſo well at their eaſe, & haue receiued ſo many benefites at the kings handes,as that their very eaſe, idleneſſe, and aboundance onely hath marred them: and yet but for the benefites which they haue had from the king,they had had at this preſent no meanes to haue annoied others.

others. The true malecontent, and he that hath moſt iuſt cauſe to complaine, and he whoſe ſtate is moſt to be pitied, is vndoutedly ỳ king himſelfe, in that he hath done ſo much for ſo vnthankfull a race, and beſtowed vpon them the meanes, authoritie and habilitie, which nowe is turned & employed againſt him ſelfe.

They bemone the eſtate of the poore people, & why then doe they not let them liue in reſt? Why doe they ouerthwart and croſſe the king in the good minde which he hath to eaſe them, whereof there appeared ſome good effecte and ſucceſſe? For it is wel knowen, that he vnburthened them this yeere of a contribution amounting to two hundred thouſande markes, and in one day reuoked & cancelled foure ſcore or a hundred ordinances, vpon information made vnto him, that the ſame were burthenſome to his people. He was alſo in hand with a generall reformation of his whole Realme, and if they had let him alone another yere, he had proceeded further: for in ſuch things when as the wil and diſpoſition of a Prince is bent and forwarde to doe good, great matters are brought

brought to passe in a very small time. But as things be nowe, can it be thought, but that a newe warre will put him to newe expence, and bring newe euils vpon the people? And besides, what good husbandrie (trow you) meane these men to make, which already haue begun to leuie great summes of mony vpon the townes which they haue seised, as namely, they of late haue taxed the towne of Burge besides Burdeaux at ten thousand crownes, which is so great a summe, as they shoulde not haue yeelded to the king so much in ten yeeres? and yet the Maior and Iurates of the said towne were threathed for the refusall thereof to be sent prisoners to Brouage. Let vs thinke vpon the armies on both sides, as well of French as of straungers which must be victualled, entertained and paide. Let vs consider howe the Kings treasure is entrapped and seased by them, which must be made vp and supplied by some other meanes. Let vs thinke vpon the prouisions for victuals, munitions, custodies and gardes of holdes and passages, and other necessarie charges which a warre requireth. And seeing all

warre,

warre, no doubt of it, is a rauening and deuouring monſter: how much more is a ciuill warre? All warre is a very confuſion, but how much more that warre which is conducted by men of confuſion, ſuch as theſe are? Surely I will ſay it, and haue often ſayd it, (the computation being iuſtly made) three dayes of a ciuill ſedition will be more chargeable vnto the poore people, then one yeere of taxes and impoſitions: And three yeeres of the moſt iuſt & right warre which might be made, (if they meant well, as they doe not) would neuer be woorth ſo much to the poore people, as one dayes peace.

But the king is to blame forſooth (as they ſay:) for he doeth not make due account of his Nobilitie. Well then let vs ſee what perſons follow them, & what kinde of people are joyned with them in their proteſtatiō. For the Princes of the blood, I ſee not one on their ſide, ſaue onely the good Prince, whom they haue abuſed and inchaunted, cauſing him to beſtowe his goods vpon them, taking it euen from his owne nephewes. And yet muſt theſe men needes be Heads & principall Protectors

of

of the Nobilitie. Of the aũcient officers of the Crowne, of the noble Knightes of the Order, & of the olde Captaines of France, I alſo ſee ſcarce one: yea, euery where I ſee but them of Lorraine, and with them certaine other malecontents, which haue had more then they deſerued, men deſperate, men of their owne faction, men (as *Cæſar* ſaid) which make their profite by ciuill warres and ruine of others, like vnto *Catilina* in Rome, and thoſe which followed him. Can any man thinke that they of Lorraine (which euer heretofore haue ſought as much as in thẽ lay, to diſcountenaunce and diminiſh the dignitie of our Princes of the blood,) are ſo deſirous now, that euery man ſhould holde the degree and place which appertaineth vnto them? They cannot alledge that their places haue beene taken from them, they haue ſolde them, they haue bene paid for them, and that dearely: Wherefore it is a ſhame for them to alledge, that ſome men haue bene conſtrained to depart with them: This grieueth them in deede, becauſe they were men for the moſt part at their deuotion, and of their faction: & therefore no

marueile though it offended them that they were diſplaced. Some other honourable perſonages haue in deede ſurrendred their offices and charges into the Kings hands, but doe not complaine thereof. Are any of them to be ſeene following their parte? nay rather againſt them. For why? they well vnderſtand that their ſaid offices and places were but charges in deede, which the Kings of this Realme by the auncient lawes and cuſtomes before theſe late innouations and troubles happened, were wont to commit from time to time, and but for a time, as occaſion required: Commiſſions rather for to ſerue for a time, and not places or offices of continuance or perpetuitie. For our princes were wont to rappeale them at their pleaſure, without any other formalitie, or any recompence or allowances at all, or without ſhewing any cauſe wherefore they did it: and yet they had not any intention to depriue them as vnworthy perſons, but did it for ſome other ſpeciall intent and ſeruice, not to diſappoint them wholy, but with an intent when occaſion ſerued to conſider and honour them in ſome other

ſort, ſo as they alſo tooke it in good part. They did not abuſe their gouernments, to make their princes bounde to them, as though they might not ſtande without them, or to ſeeme to bee ſtill bought and hired, or to make their places as an inheritance vnto their name. This is a late euil brought in by the authors of theſe innouatiõs, who to inueigle certaine gouernors, and more liberall of other mens purſes then their owne, haue aſſured themſelues that their gouernments ſhoulde continue vnto them and theirs as their patrimonie. For in ſo muche as they ſeeke no other thing but the diſsipation of this eſtate, and perceiue that they cannot attaine to the whole kingdome themſelues, they are contented to make a good penyworth of the reſt vnto others, and ſo without any diſsimulation are content to offer it to the ſale.

And to make it more euidently appeare, that they themſelues haue ſhewed the firſt example vnto others to bring in ſuch abuſes as are now by them miſliked, touching the chaunging of the principall offices and gouernments of this realme: It

is

is to be remembred, howe they of this houſe, when as they were in great credite, tooke away from the late great Conſtable, who had ſo wel deſerued of this realm of Frãce, the office of L. Steward or great maſter of the kinges houſe, and from the houſe of *Longeuille*, the dignitie of Lorde great Chamberlaine, which before was graunted as a kind of inheritance vnto the houſe, for ſundry ſeruices which they had done in former warres againſt the Engliſh natiõ. And of late memorie, haue they not brought to paſſe, that the gouernment of the Dukedome of Brittaine is brought into their houſe, procuring it partly by cunning and deuiſe, and partly by conſtraint, from the late good Prince the Duke of *Montpenſier*, which had obtained a promiſe of it for his ſonne the Prince of *D'oſin*, who alſo ſerued in the place? And all this notwithſtanding, they are not aſhamed to complaine of ſome particular perſons, which (as they ſay) haue made a marchandiſe of their places, forgetting themſelues ſo many great perſonages whome they haue ſpoyled of their offices and dignities.

Concerning the Clergie, whose cause they will seeme to haue vndertaken, I woulde knowe what better reformation they woulde preferre, then the king him selfe went about. If you consider his person, the king sheweth the way, and seruеth as an example vnto all his Court and Countrey, to haue them in due reuerence: he hath of his Counsell the most notable and excellent men among them: vnto the places and dignities of the Church by the good ordinances which hee hath made conformable with the auncient Canons, (whereof neuer any of his predecessours was so seuere an obseruer as him selfe is) he maketh choise of such men, which hee knoweth in his realme to be reputed and accounted most excellent and fit, either for life or doctrine: reiecting all others, which are thought vnworthy and vncapable of such places, without any partiall fauouring or misliking otherwise of any their qualities: he admitteth but those only, that naturally are able to exercise these places: hee compelleth the Bishops to be resident in their dioceses, more straightly and exactly then the Pope himselfe doth, and

and beſides, is a paterne & example vnto all his people of zeale & deuotion. What may be added to his goodly directions & orders, but only leaſure to reap ſome fruit thereby, and to ſee it bring forth that good ſucceſſe and profit which was looked for? But it is not the preaching of the worde of God that theſe men deſire, they care not whether this realme bee furniſhed with good Paſtours, that the people be truely inſtructed in the poynts of their ſaluation, & that the wandring and ſtray ſhepe may be reduced & brought to his folde againe. They are onely deſirous to haue Ieſuites, which doe nothing els but diſperſe thorowout the whole realme the venome & infection of their conſpiracies vnder the ſhadowe of holineſſe: And vnder colour thereof (oh moſt horrible and deteſtable hypocriſie) abuſe the deuotion of ſuche perſons which put any truſt in them, binding men by othe vnto this league, and to follow this faction: exhorting the ſubiects to kill and murther their Princes, promiſing them plenarie and abſolute remiſsion of their ſinnes, and making men beleeue, that by actes moſt execrable they ſhall

merite heauen. They be the very Colonies of Spanyardes, or rather the very leauen of Spaine, vnſeaſonably brought into this realme, which within theſe fewe yeeres hath empaired and fowred our dowe, and vnder a Phariſaicall face and countenaunce, made our Cities and Townes in Fraunce become Spaniſh, whoſe couents are more dangerous then Citadels, whoſe Synodes & aſſemblies are nothing but plaine conſpiracies. Such are they knowen to be, ſuch were the fruites of the aſſembly generall of that ſect, which they helde at Paris not long ſithe in September, where a certaine Ieſuite of Pont d'Amonſſon a towne in Lorraine did preſide, and was a principal director of their counſels. Some others there bee of this kinde of people, that cry out vpon the King in open pulpit, that ſtirre vp the people furiouſly, incenſing & arming them againſt the Magiſtrates, preaching the prayſes, and recommẽding the vertues of this pretended offspring of *Charlemaigne*. This is their feruent zeale: this is their religion which maketh them too forwardes: And will you ſee howe? when they be in Germanie,

manie, they seemed to bee Lutherans: But when they waxed discontented, with a little adoe they might haue bin brought to haue fauoured ỹ Caluinistes: They seeme to be careful of the Clergie, carefull of the Diuine seruice, carefull of residence: and yet they possesse diuers Byshoprickes and Abbeyes, contrary to the ancient Canons, and also the late Councill of Trent, which they speake so much of to vs, and woulde bring into Fraunce: They fell the woods, they dismember the demeanes, suffer the Churches and other buildings to fall to the ground, they sell the reliques, and gather vnto them selues all the ornaments and iewels of any price or value: And in the meane while wee see little charitie or almes, the poore lieth still naked, the poore priestes are readie to die for hunger. And thus are they true and rightfull heires in deede, not of *Charlemaigne*, but assuredly of *Charles* of Lorraine, which could very deuoutly sell to his owne commoditie the great Crosse, and the richest iewels of his Bishopricke of Mets, and caused the Clergie of this Realme to sell and alien a great part of their Temporalties, and to increase

their

their tenthes, and was not aſhamed, for the good ſeruice which hee pretended to haue done in bringing it to paſſe, to take a good part thereof vnto himſelfe for a rewarde.

There onely remayneth, that we ſpeake a little concerning the lawe and Iuſtice now vſed in this Realme, which theſe vpright cenſors would (as they ſay) reduce to his former vſe and integritie. But who euer ſawe, that a ciuill warre was meete to reforme diſorders in Iuſtice? who ſeeth not plainly, that one onely yeere of warre, doth more weaken and hinder the courſe of lawes, and take more authoritie from Iuſtice, then tenne yeeres of peace can recouer? It looſeth the bridle more vnto all diſorders and miſchiefes, then ten yeeres can drawe backe. As for example, euen theſe men when as they ſhall haue executed their vttermoſt rage, and ſhall happen to make a ſhewe of repentance, muſt haue pardons, remiſſions, abolitions of their offences, the lawes muſt lye ſleeping, the Iudges muſt winke at many things which of late began to recouer their former reputation and authoritie. One ill ſtill folow-

eth

eth vpon another, former miſtruſtes and ielouſies conceiued on both ſides, by the wiſdome of the King were almoſt remooued and quenched: Thoſe of the contrary religion did finde by little and little, that in ordinarie Courtes they might obteine Iuſtice, without hauing cauſe to contende about any iuriſdictions. Theſe perturbers not protectors of the Courtes of Parliaments, vnder colour of procuring vnto them a more abſolute authoritie, giue new occaſions of miſtruſtes and contentions about the ſaide iuriſdictions, and ſo take away the meanes to reunite and reconcile the mindes and affections of the Kings ſubiectes in this point. And what coulde you deſire more? Heretofore complaint was often made of the ſale of Iudicial places, which diſorder was brought in firſt, to helpe to ſupport the charges of forraine warres, and hath bene ſince continued to maintaine the ciuill warres. And all men know, that the king was no ſooner eaſed of thoſe charges, but by and by he aboliſhed ſuch ſales, and all the meanes wherby euen indirectly the ſame might bee practiſed and coloured. And whether this

holy

holy ordinance were by him holily obſerued or no, all the Parliaments & Courtes in France can witneſſe, which can remember & beare witneſſe that the King would not admit certaine reſignations of ſuch places, which otherwiſe might ſeeme to deſerue to bee greatly fauoured, leaſt the conſequence thereof might haue defrauded the good meaning of that ordinance in time to come. Beſides, what care his Maieſtie hath had to furniſh the principall places of his Courtes of Parliaments, when they happened to be voide, may be ſeene in thoſe perſonages, which nowe occupie the ſaide roomes, hauing beene named by his owne motion, and choſen by his owne good diſcretion and iudgement, and are knowen to be men of integritie, capacitie and learning, whoſe life is a rule & pateme of vertue, and their learning a light among all men. And further, what care he had, euen at the inſtant when theſe troubles began, to abridge the length, tediouſneſſe and multitude of proceſſes amongſt his people, and to take away the exceeding great charge and fees of ſuites wherewith they were burdened, is known

vnto

vnto ſuch perſons, whom he called to cõ-ference about that matter, by whome hee was very willing and deſirous to be particularly informed of ſuch thinges as concerned that matter. And euen theſe men which now trouble vs knowe it, they cannot pleade ignorance or pretende any doubt thereof: for ſome of them were theſelues thereunto called herein. All our miſchiefe conſiſteth, that they will either vtterly ouerthrow the Court, or els wholy gouerne it at their owne will and luſt, by placing of all men at their pleaſure as they were heeretofore wont to doe, and if they coulde haue ſo continued, then offices in Courtes had bene ſolde ſtill, iuſtice had bene well adminiſtred and not ſpoken againſt, theſe reformations & abuſes which they nowe pretende, had neuer bene once mentioned.

Whereby euery man may ſee, that theſe pretextes and proteſtations are but vaine ſurmiſes: the true cauſe is their ambition and deſire to rule and raigne, with an intention to ouerthrow and diſmember that eſtate, and to catch a piece for themſelues, and to bring in ſtrangers to ſeaſe the reſt.

It is a continuance of the plotte which of long time they haue had in hand,& wherof their memorials were taken and discouered in the yere 1576. The same sheweth it selfe euery day nowe more plainly,as it approcheth nearer to the execution intended, and this estate to his vtter ruine & danger. Neuertheless,in the meane while they desire the king not to conceiue any euill opinion of them, pretending that all that they do, is done for his seruice, and that they haue all sworne to doe nothing, but for his seruice. So did *Pipin* (like vnto those now which alledge to be of his race) imploying in those daies against his soueraigne king *Chilperick* the force & authority which he had receiued from him,coũtenanced and ioyned with the holinesse of Pope *Zacharie*. Our king is wise, the Frenchman is by nature loyall, the practises are nowe discouered, and we all haue learned that true holinesse condemneth periuries, that godlines neuer counselleth any to breake or falsifie his faith, to force his Country,or to rebel against his Prince. And in this goodly enterprise,they are not ashamed to entreat the Queene the kings

Mother,

Mother, to aſsiſt them therein with her authoritie: Yea, that Queene, whome they confeſſe ſo many times to haue preſerued this Eſtate, doe they nowe inuite to the ruine and vtter ouerthrowe of the whole realme, by ioyning with them in this conſpiracie which they haue entred into againſt the king her ſonne: They inuite ẏ Princes of the bloude to deferre and tranſport their honour to another nation, and another race: They inuite all the Peeres and Nobles of France to betray this Eſtate, whereof they are borne and created as it were ouerſeers vnder the authoritie of the king: They inuite the courtes ſoueraignes of this realme to ſubſcribe to their intentions, whome God hath placed in iudgement for the condemnation of ſuch rebels and perturbers of the Eſtate. Finally, theſe perſons which would ſeeme to be *Catoes*, but in deede reſemble rather *Catiline*, are not aſhamed or afraide to call vpon God, and to take his name in vaine, to vouche him as a witneſſe and recorde of their ſincerity and vprightneſſe in this cauſe. But God which is iealous of his holy name, and who ſearcheth

cheth mens heartes to the bottome, will not holde him guiltleſſe which applieth his name to vanitie: how much leſſe then will he ſpare them that abuſe it in actions ſo execrable? Actions I ſay moſt deteſtable and damnable, when as vnder the name of godlineſſe, of iuſtice, and of order, they confound the whole eſtate, and fil it ful with quarels, reuēges, murthers, robberies, making infinite numbers of widdowes and orphanes, and bringing multitudes to pouertie & extreeme beggerie, onely to content and ſatiate their ambitious and aſpiring heartes. God ſeeth all this, and the Lorde graunt that the bottome and trothe thereof may be diſcouered vnto all men: God I ſay, whoſe name they mocke in calling vpon the ſame, and whoſe righteous wrath, curſe and vengeance they ſhalbe ſure at length to feele. God mainteyneth Kings and Princes, hee is a preſeruer of lawes, an vpholder of Eſtates and policies, a protector of the poore people, and will one day deſtroy, confounde and ouerthrowe all ſuch, which deſtroy his people, confound all order, ouerthrowe all lawes, conſpire againſt

their

their Prince and his Eſtate, and ſpecially abuſe his ſacred Name, the zeale of Chriſtianitie, and name of the Church, with an intent vnder ſuch painted vailes and ſhadowes to make attempts againſt their ſuperior, ſpoyle him of his Crowne, and to expoſe his ſubiectes to praye.

Wherefore (O ye people) whom they goe about to ſtirre vp vnto a rebellion, vnder a colour and ſhadowe of a common weale and profite, call eftſoones to your remembrances the actions of theſe pretended offſprings of *Charlemaigne*: and for the better vnderſtanding of their ſayings, doe but reade and conſider ſuch writings as haue paſſed from them heretofore. Thereby you ſhal perceiue, that their meaning is to be kings themſelues, to the preiudice & diſaduantage of our King. Thereby you ſhal perceiue, what reſolution they haue taken againſt vs and our naturall French Prince. You therefore which remaine true French men, conſider howe their ſouldiers are paide by the King of Spaine, and therefore it muſt needes be a warre proceeding from Spaine, which is a knowen enemie to all Frenchmen. They

ſpeake

ſpeake of a ſucceſſor, but you haue ſeene for what cauſe it is, and in what ſort: their deſire and meaning onely is, that neuer a Prince of the French blood were liuing. They ſpeake of reducing of the religion in this Realme to an vnity, and ſo likewiſe of the prouinces of this countrey: But to what intent is it, but to deuide the Eſtate, and to part among themſelues the Shires and Prouinces of this Realme? for otherwiſe they neede not to make any queſtion or doubt touching religion. For we haue a King, who is alone more zealous to Godwarde, then the whole broode of them: who hath ſufficient meanes to prouide by honeſt and conuenient wayes, for the ſuertie of the true religion, and for the benefite of the poſteritie that ſhall come hereafter. This their pretended holineſſe is onely a meere hypocriſie: this confederacie (which they terme to bee holy) is but an euident diſsimulation, and an vndoubted coniuration againſt this Eſtate. They deſire not in trothe any reformation of diſorders in this Realme: For as long as they might feele and ſee their owne commoditie, they neuer ſtirred: and in a cleane con-

contrary ſort ouer ỹ litle where God had giuen them any authoritie, & thoſe fewe ſubiects which they had, they neuer ſhewed but manifeſt tokens of all violence and tirannie. And then, I pray you, bethinke your ſelues well, what a remedie we ſhall haue for all our former euils, to be caſt againe into a ciuill warre. Is this a means to reforme the Clergie, by the inſolencie of the ſouldier? to ſpare and cheriſh the Nobilitie, by an apparance of infinite cruelties and reuenges which muſt enſue among them? to eaſe & vnburthen the poore people of their former grieuances, by newe contributions, oppreſſions, ſpoiles and ranſomes, which this warre will bring with it? Can any good order & gouernement be eſtabliſhed in the Eſtate, by this meanes which aboue all other at all times, hath ordinarily brought a confuſion and diſorder of all things in all eſtates? And (which is worſt of all) I beſeech you cõſider whether this be a meanes to reforme and ſet vp the Eſtate of France, to lay it open on euery ſide, both vnto the corruptions & forces of Spaine, that is, (to ſpeake plainely) to ſell our Countrey vnto ỹ Spaniard, & to driue

France out of France, to make the ſame a ſeate & habitation for them of Lorraine & Spaine. Doe they not vſe the name of the King of Nauarre, onely to abuſe you? he is a prince of courage, a prince by birth, wholly & naturally French, & therefore they holde him ſuſpected, & ſtand in feare and awe of him, labouring by all meanes they can to bring him into contempt & hatred: they, I ſay, which are cõfederates, friends, and ſeruants vnto the Spaniard, do this towards him, who is a naturall Frenchman, and a naturall borne enemie (and that not without cauſe) vnto ỹ Spaniard. It is therefore at this time requiſite, & this remaineth to be done at this time by vs, that ſuch & ſo many of vs as be of the French Nation, ſhould gather our ſelues together & ioyne to withſtand this deteſtable conſpiracie. Let vs forget, & neuer heare againe repeated ỹ names of Papiſt & Hugenot, which are I truſt buried and vtterly aboliſhed by the former Edictes of pacification, and ought now moſt of all to be buried in obliuion, in reſpect of theſe ciuill warres, which can haue no other foundation or ground, but to be built vpon our ciuill diſ-

ſentions

ſentions & ruines: I beſeech you let there be no other termes vſed amõg vs, but Spaniard & French. And vpõ this preſent occaſiõ, now at length let vs ſhew our ſelues rather reunited vnder ỹ white Croſſe, being the auncient banner of our Kings, againſt the redde Croſſe of Burgundie in Spaine, ỹ it may be remembred & reported vnto our poſteritie, ỹ this diuiſion amongſt vs, (as in former times it did among ỹ Romanes) hath vnited vs together: that ỹ rebellion of theſe men hath brought vs vnto a true obedience, both vnto our Kings and our Lawes. This is ỹ counter-league which we ought to make, a league that in troth is borne and bred in vs, a naturall league betweene the head & all the members of the body: For the atchieuing whereof, we ſhall not neede to vſe any further ſet cunning, fetches or deuiſes. The blood gathereth vnto the heart, & the arme defendeth the head ſo ſoone as it eſpyeth any apparant danger, or perceiueth the blowe to be comming. Let vs therefore vnite our ſelues in good friendſhip and amitie together: Let vs ſubmit our ſelues vnder the obediẽce of our King: Let euery member of

the body of this Eſtate, endeuour to doe that which apperteineth vnto his office & function. And if we ſhall ſo do, me thinke I ſee theſe confederats and conſpiratours to remaine as an vnbound beſome, and as pieces vncunningly patched together to moulder and conſume before vs, yea, and to grow to confuſion among themſelues: I ſeeme to ſee them alreadie diſcomfited, diſtreſſed, diuided and broken with their owne forces, euen by ẏ teſtimonie of their owne ſoules and their conſciences, and by the badneſſe of the cauſe it ſelfe, or rather the vaine pretext thereof, then by any forces of their King, Prince and Magiſtrate: and inſtead of an Epitaph to be engraued as a monument vpō their tombe, whereof they aſſure themſelues, I truſt this ſentence ſhall be euery where recorded of them:

Theſe were the firſt French Spaniards.

A Declaration of the causes that haue mooued the Cardinal of Bourbon, the Princes, Peeres, Gentlemen, Townes and Comminalties Catholike of this Realme of Fraunce, to oppose themselues to those which by all meanes do seeke to subuert the Catholike Religion and the Estate.

IN the name of God Almightie King of Kings: Be it manifest to all men, that the Realme of France hauing bin troubled and afflicted these foure and twentie yeres, with a pestilent sedition mooued and stirred to subuert the auncient Religion of our forefathers, which is the strongest bande of the Estate, there haue bene remedies applied, the which contrary to the hope of their Maiesties, haue fallen out to be more apt to nouriſh the euill, then to quench the same, the which had nothyng of peace but the bare name, and haue not established the quiet and weale of the Realme, but for their behoofe who troubled the same, leauing the honester sort offended in their consciences, and interessed in their goods.

And in stead of remedie, the which in tyme was hoped and looked for against these mischiefs, such hath bene the will of God, that our kings of latter time haue deceased in their yong yeeres, without leauing any children able to succeede to

the crowne. And hitherto it hath not pleased him (to the great griefe of all good men) to graunt any issue to the king now raigning: although his subiectes haue not omitted (neither hereafter at any time will cease) their most earnest prayers to obtaine that fauour of the goodnesse of God: In such sort, as remaining the last of so many children that God had giuen to the late King Henry, it is greatly to be feared (which God forbid) that this royall race through our euill happe, shall be quite extinguished without any hope of issue: And that in the establishing of a successour in the royall estate, there will fall out great troubles throughout all Christendome, and it may be the whole subuersion of the Catholique and Apostolike religion in this most Christian Realme, where an heretike shall neuer be suffered to beare rule, in so much as the subiects are not bound to acknowledge and suffer a Prince that is swarued and fallen from the Catholike faith: for that the first othe which our kings doe make when they are crowned, is to maintaine the Catholike, Apostolike, & Romaine Religion, vpō which othe they receiue that which their subiects doe make of fidelitie and allegiance, and not otherwise. Notwithstanding, sithence the death of my Lord the Kings brother, the purposes of those which by open profession haue shewed themselues alwayes persecuters of the Catholike Church, haue bene so bolstered and fauoured, that it is very needefull to thinke of some speedie and sound remedy, thereby to auoide the inconueniences most apparant, whereof the calamities are already knowne to all men, the remedy to fewe, and the way how to apply the same almost to no man.

And

And ſo much the rather, that a man may eaſily iudge by the great preparations and practiſes which they make to leuie ſouldiers as well within as without the realme, & the detainyng of townes and ſtrong holdes, which long agoe they ſhould haue reſtored and yeelded vp into the Kinges handes, that we are very neere the effect of their euill intentions, beyng very certaine that they haue of late ſent to practiſe the Princes Proteſtants of Germanie, that they might haue forces in a readineſſe to ſuppreſſe at their pleaſure all good men, as it is very apparant that they entend nothing els but to aſſure themſelues, and ſeaſe of all neceſſary meanes to ouerthrow the Catholike religion, wherein euery man hath intereſt, and eſpecially the noble men and great perſonages which haue the honour to hold the firſt and principall charges in this common wealth, whom they doe goe about to vndermine and ouerthrowe, during the kings life and vnder his authoritie, to the ende that leauing no man which hereafter may be able to oppoſe himſelfe to their will, it may be more eaſie for them to bring to paſſe that change and alteration of the Catholike religion which they doe pretend, thereby to enrich themſelues with the patrimonie of the Church, following the example which was begun to them in England, eſpecially in that euery man doeth know ſufficiently, and ſeeth (as it were) with open eyes the behauiour & actions of ſome, which being crept into the fauour of the King our Soueraigne Lord (whoſe Maieſtie hath bene and alwayes ſhall be ſacred & redoubted vnto vs) they haue in a maner ſeaſed vpon his authoritie, to maintaine the greatneſſe which they

haue vſurped, fauouring and aduauncing by all meanes the purpoſes of the aforeſayd. And ſuch hath bene their audacitie, to baniſh from about the King, not onely the Princes and the Nobilitie, but alſo thoſe that are moſt neereſt and deereſt vnto him, giuing acceſſe to none but to ſuch as depend vpon them.

Wherein they are alreadie ſo farre foorth, that there is no man which hath any part or doing in the adminiſtration of the gouernement of the Eſtate, or that is ſuffered to exerciſe entirely his charge: Some are bereft of the title of their dignities, other of the authoritie and execution of their offices, though they are ſuffered to enioy the vaine and fruiteles name.

In like maner, the like hath bene done in the behalfe of diuers Gouernours of Prouinces, and Captaines of ſtrong places, and to their Officers, who haue bene conſtrained to forgoe and yeelde vp their charges in reſpect of ſome recompence of money, which they haue receiued againſt their owne will and deſire, becauſe they durſt not ſay nay vnto them which haue power to compell the: A newe example, and neuer heretofore practiſed within this Realme, for ſome peece of money to take away the offices and charges from thoſe to whom the ſame were giuen for recompence of their vertue and fidelitie. And by this meanes they are become maſters, and haue poſſeſſed them ſelues of the forces of the Realme, as well by ſea as by land, and doe goe about dayly to doe the like to others that are in office, ſo that there is no man can be aſſured, and that ſtandeth not in feare, and looketh that his office ſhall be taken from him.

Howbeit

Howbeit the ſame hauing bene giuen him for deſert and ſeruice, hee ought not to bee depriued thereof by the auncient lawes of the Realme, vnleſſe it be for ſome iuſt and reaſonable conſiderations, or that he hath committed ſome fault in the execution of his charge. In like maner they haue emptied the Kings Cofers of his treaſure, where they cauſe the readie money of the generall receipts to be brought, and to be conuerted to their particular vſe, and hold at their deuotion all the chiefe reuenues, the which are the very wayes to diſpoſe of this Crowne, and to place the ſame on whoſe head they ſhall thinke good.

Moreouer, through their couetouſneſſe it is come to paſſe, that abuſing the gentleneſſe of the Subiects, they haue enhanced by litle and litle to moſt grieuous exactions, not only matching thoſe which the calamitie of warre had brought in (whereof in tyme of peace nothing was euer remitted and abated) but other infinite oppreſſions growen from day to day, at the appetite of their vnbrideled wils.

There was ſome hope, when through the often complaints and exclamations of the whole Realme, the conuocation of the generall Eſtates was publiſhed at Blois, which is the auncient remedy to heale theſe domeſticall woundes, and as it were a conference betweene the Princes and their ſubiectes, to enter into a reckoning together of the due obedience of the one part, and due preſeruation of the other, which is the groundworke and foundation of the ſtate of Fraunce: But of this troubleſome and great aſſembly, there ſprung nothing but the authorizing of the miſchieuous

counſell

counsell of some, who fainyng themselues to bee good Politikes, shewed themselues in effect to bee euill affected to the seruice of God and of the weale publike, who were not contented to remoue the King (of his owne nature most enclined to godlinesse) from that holy and most holesome determination, which at the most humble request of all the States he had made, to reunite all his subiects to one Catholike, Apostolike, and Romane religion, to the ende that they might liue together in the auncient faith wherein the Realme was established, and tooke encrease to become the most flourishing of all Christendome, which then might haue bene executed without any daunger, and in a maner without resistance. Notwithstanding, they to the contrary did perswade him, that it was necessary for his seruice to abate and diminish the authoritie of the Princes and Catholike Lordes, which with great zeale had oftentimes put their liues in hazard vnder his ensigne for the defence of the sayd Catholike religion, as though the reputation which they had gotten by their vertue & fidelitie, in stead of honour should bring them in suspition.

So likewise the abuse which by litle and litle had taken hold and encrease, afterwardes is come vpon vs like a floud and downefall, with so violent a fall, that the poore Realme is euen at the point to be ouerwhelmed without any hope of helpe: For, the Ecclesiastical order, notwithstanding the declarations and petitions which they haue exhibited, is at this day oppressed with tenthes and extreme exactions, to the despising and contempt of holy orders, and of the Church of God, where-

in

in now all things are polde and pilde: The Nobilitie is greatly aggrieued, driuen to pay exactions in despite of their priuiledge, if that they will bee contented to liue, that is to say, if they will either eate, drinke, or apparell themselues. The townes, Officers of the Crowne, and common people, shorne so neere by the daily paying of new impositions (which they doe terme inuention of *Finances*) that there remayneth nothing els, but to inuent some good way how to remedy this mischief.

For these iust causes and considerations, Wee *Charles* Cardinall of Bourbon, the next Prince of blood to whome it belongeth especially to take in hande the safegarde and protection of the Catholicke religion in this Realme, and the coseruation of the good and loyal seruants of his Maiestie and the Estate, being assisted with the Peeres, Cardinals, Princes, Prelates, officers of the Crowne, gouernours of Prouinces, Noble men, Gentlemen, captaines of Cities, and others, which make the best & soundest part of this Realme, hauing wisely considered the cause mouing vs to vndertake this enterprise, and taken the aduise and counsell, as well of our good friends well affected to the weale and quiet of this Realme, as of learned and wise men and such as feare God, whome wee woulde not offende heerein for all earthly treasure: Wee declare and make it knowen, that wee haue all sworne, and made a holy vowe to keepe our selues in armes, to the ende that the holy Church of GOD may bee restored to his former dignitie, and the true and Catholicke religion established: that the Nobilitie may enioye (as they ought) their freedomes wholy and entirely:

and

and that the people may be releaſed, the newe impoſitions aboliſhed, and all exactions taken away, which haue bene made ſince the reigne of *Charles* the ninth, whome God abſolue: That the Parliaments may be reſtored to the fulneſſe of their authoritie, & entier ſoueraintie of Iudgement, euery one for his iuriſdiction, and all the ſubiects of the Realme maintcyned in his gouernment, charge, and office, the which may not be taken from them but in ſuch caſe as by law is eſtabliſhed, and by ordinarie iudgemẽt: that all ſuch money as is leuied of the people, may be employed to the defence of the Realme, and to ſuch purpoſes as is appointed: and that from hencefoorth the generall Eſtates may be aſſembled freely and without any practiſe, as oft as the ſtate of the Realme ſhall require the ſame, with free libertie to euery man to exhibite their complaints, as they ſhall finde themſelues agreeued.

Theſe things and others ſhall be more particularly prouided for at the aſſembly of the Eſtates, which ſhall be held in armes for the reformation of the whole Realme, for the maintenance of the good Subiects and puniſhment of the euil, and for the ſuretie of our perſons, who haue bene ſought, and namely within theſe few dayes thorow ſecret conſpiracies, ſhould haue bene made away & vtterly ouerthrowen, as though the ſafetie of the Eſtate did depend of the ruine of good men, and of thoſe which ſo often haue ventured their liues for the preſeruation of the ſame, hauing nothing left vnto vs more to warrant vs from hurt & to auoyde the ſword which alreadie hangeth ouer our heads, but to haue recourſe to thoſe remedies which wee haue

haue alwayes abhorred. Whereto notwithstãding we woulde not haue truſted for the onely perill of our liues, if the ſubuerſion of the Catholique Religion in this Realme had not bin vnſeparably ioyned withall: for the preſeruation & maintenance wherof, we would neuer feare nor refuſe any danger, making full reckoning that we cannot chuſe a more honorable Tombe, then to die for ſo iuſt and holy a quarrell, both to diſcharge our ſelues of the ductie & bond which we owe (as good Chriſtians) to the ſeruice of God, as alſo to auoide, as faithfull and good ſubiectes, the ouerthrowe of this Eſtate, which ordinarily doeth followe ſuch alteration: Proteſting that it is not againſt the King our Soueraigne Lord we doe take Armes, but for the defence of his perſon, his life, and his eſtate, for the which we doe ſweare all of vs to expoſe and ſpend our goods and liues to the laſt drop of our bloud, with the like fidelitie that we haue ſhewed heretofore: And to lay downe our weapons ſo ſone as it ſhall pleaſe his Maieſtie to cauſe the perill to ceaſe which doth threaten the ruine of the ſeruice of God and ſo many good men, the which we moſt humbly beſeeche to procure with al ſpeede, teſtifying to euery man by good and true effects, that he is a moſt chriſtian king, hauing the feare of God and the zeale of religion grauen in his ſoule, as alwaies we haue perceiued, and that like a good father and king he ſeeketh the preſeruation of his ſubiectes, in doing whereof his Maieſtie ſhall be ſo much the more obeyed and honoured of vs, and of all his ancient ſubiectes, which we deſire aboue all things in the world.

And although that it be not a thing farre from reaſon,

reaſon, that the king ſhould be required to take order, that during his life, the people committed to his charge ſhould not be diuided into factions and partialities of the differẽce of ſucceſſion: Notwithſtãding, ſo it is, that we are ſo litle mooued with any ſuch conſideration, that the ſlander of thoſe which doe reproche it vnto vs, ſhall not be founde to be grounded vpon any foundation. For, beſides that the lawes of the Realme are cleare inough in that behalfe, and ſufficiently knowen, the hazard whervnto we the Cardinall of Bourbon doe offer our ſelues in our olde daies and laſt yeeres, are proofe ſufficient, that we are not ſet a worke with any ſuch hope or deſire, but that we are only mooued with a true zeale of religion, whereby we pretende part to another maner of kingdome more aſſured, the enioying whereof is more to bee deſired, and of longer continuance.

Our intention being ſuch, we doe beſeeche all men, and moſt humbly the Queene mother of the king, our moſt redoubted Lady (without whoſe wiſdom and good aduiſe this realme ſhould haue bin piecemeale diſperſed and quite deſtroyed) for the faithful witnes, that ſhee is able, wil, & ought to afforde to our great ſeruice, namely in particular to vs the Cardinal of Bourbon, who haue alwaies honoured, aided, & aſſiſted her, in her moſt vrgent affaires, without the ſparing of our goods, liues, frẽds and kinſfolks, together with her fortifying ẏ kings ſide, and vpholding the Catholike religion, that ſhe wil not at this inſtãt leaue vs in the open field, but rather employ all the credite, which her paines & laborſome trauaile haue deſerued of right, and of which credit with the king her ſonne, her enemies

moſt

moſt vniuſtly ſeeke to bereaue her.

Alſo we beſeeche all the Princes of France, Officers appertaining to the king, Eccleſiaſticall perſons, Noblemen, Gentlemen, & others of what degree or calling ſo euer they be of, which are not as yet ioyned with vs, to helpe, aide and aſſiſt vs with their meanes & aduice in the execution of ſo good & holy a worke. And we doe exhort all townes and cõmunalties, euen as they do loue their owne preſeruation, to iudge ſoundly of our intentions, to acknowledge the comfort which hereby ſhall come vnto ỹ eſtate, as well publikely, as to their particular, & to put to their helping hand to this good enterpriſe, which can not but proſper with the grace of God to whom we do referre all things: Or at the leaſt, if their aduiſe & reſolutiõ cannot ſo ſoone agree together (as their counſailes conſiſt of diuers & ſundry perſons,) we do admoniſh thẽ to haue an eye to thẽſelues, & not to ſuffer any man to poſſeſſe thẽſelues by any ſiniſter interpretation that they may furmiſe of our intentions, of their ſaid towns, & ſo place in them garniſon of ſouldiers, bringing them to the ſame ſlauery as the other townes be in which they do vſurpe.

We do declare to al men that we do not meane to vſe any acte of hoſtilitie, but againſt thoſe who with armes ſhall offer to oppoſe thẽſelues vnto vs, and by other meanes ſhall fauour our aduerſaries, which ſeeke the ouerthrowe of the Church, and to deſtroy the eſtate: Aſſuring euery man, that theſe our taking of armes being holy & iuſt, ſhal offer no oppreſsiõ to any, be it in paſſing & abiding in any place, but ſhal liue with good gouernment, & take nothing but that which they ſhal pay for, & receiue

into

into their company al such as are zealous of ye honor of God, & of the holy church, & to the weale & preseruation of the most christian French nation: with protestation notwithstãding, not to leaue off their weapons till we see the full accomplishment and execution of the things aforesaide, and rather to die most willingly with a desire to be heaped vp together in one sepulchre consecrated to the latter Frenchmen dead in armes for the cause of God and of their Countrey.

Last of all, for because all ayde commeth from God, we doe beseech all true Catholikes to ioyne with vs in this societie, reconciling themselues with his diuine Maiestie, by an entire reformation of their liues, thereby to appease his wrath, and to call vpon him in purenesse of conscience, as well by publike prayers and holy processions, as by priuate and particular deuotions: To the ende that all our actions may be referred to the honour and glory of him which is the God of armies, and of whom we doe looke for all our strength & most assured helpe. Giuen at Shalous the of March, 1585. Signed, *Charles Cardinal of Bourbon.*

HRM 9-14-37 x60770